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THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MARCH, 1876.

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AMERICAN MISSIONARY ASSOCIATION.

REVIVALS.

No intelligence from the field is more welcome than that which tells us of the conversion of souls, and we owe thanks to the Great Head of the Church that he has granted us frequent occasions for recording such intelligence. Especially gratifying is the news which we give in this number, of the gracious revival in Fisk University. Scarcely had the services of dedication passed, and the regular work of the Institution been resumed, when the blessing came. As the temple of Solomon was filled with the visible Shekinah at the dedication, so has the unseen but realized Presence been felt in this new building, consecrated to his service. The work still goes forward, and at this present writing, Feb. 12th, the number of converts is reported at forty-seven. Other letters indicate ingatherings in other places in the South. A letter just received from Atlanta, but too late for publication, gives the cheering intelligence of a most precious work of grace in the Atlanta University.

While we rejoice at these tokens of good near at hand, we are gladdened by the news of the triumphs of grace among the Chinese on the far off Pacific coast. Bro. Pond's letter in another column shows that the humble efforts among those peculiar people are most successful. Some of our friends have suggested the dropping of this work, but we cannot, so long as the Saviour shows so plainly his interest in it. Be it ours to work where he saves souls.

The letter of Bro. Spees shows that the Indians are not a hopeless race, but that God's Spirit is doing its gracious work in some of their hearts also.

CAN THEY TAKE CARE OF THEMSELVES?

In the stirring days of anti-slavery discussion, the friends of the "peculiar institution" confidently affirmed that the negroes, if set free, could not "take care of themselves." The Abolitionists as stoutly maintained that they could and would; triumphantly pointing to the fact that in slavery, so far as the labor was concerned, the negroes supported both master and slave, and they argued that when the stimulus of freedom took the place of the lash, the productive power of the man would be much greater than that of the slave.

The negro has now had the trial, and that too under very disadvantageous circumstances. His emancipation came suddenly. Neither himself nor any body else had made any preparation for it. It came amid the rage of war which embittered and impoverished the master, while it did not enrich the slave. He came out of bondage, and had to begin his new life in utter destitution—with neither house, land, capital or experience. His career thus far has been through the years of shrinkage from the inflation of the war, when the North and South have both been brought to the verge of bankruptcy. How could the ex-slaves grow rich or even procure the means of living?

But they have met the struggle bravely. They are not paupers nor beggars. They live on little. Many are getting homes. A few are becoming rich. As to physical support, they show that they "can take care of themselves."

But there *is* a sense in which they cannot—at least in which they need help, and that is, just where the people of the West need and receive it—i.e., in home-missions and education. The West is rich—in cities, towns, broad farms, schools, colleges, churches, cultured ministers, refined homes and an educated people, yet the generous East pours annually into the West hundreds of thousands of dollars to help sustain churches, educate students, build houses of worship and endow colleges—and *it does none too much* (we wish to emphasize this)—but how about the South? The South has nearly two millions of people more than the West. Taking whites and blacks together they are far more illiterate—in the proportion of *twenty-five* persons in the South, who cannot read, to only *three* in the West. The South is vastly poorer than the West—the difference being beyond the reach of figures to show. Then the blacks taken separately are poorer, less educated, with less experience than any equal number of people in the land or in Christendom. Yet some of these same generous persons in the East do comparatively little for the South. When appealed to for help for the Freedmen who are so eager for religious and educational instruction, the reply is apt to be: "We have set these negroes free, and we think that somehow they ought to take care of themselves." But why expect them to take care of themselves, in a sense in which the richer and more intelligent people of the West are not required to do so? And here we call attention to a very marked contrast between two sister denominations, the Congregationalists and the Methodists. The Congregational churches did their full share in the anti-slavery discussions before the war, and in sending soldiers to the front, while in their earliest gifts for the Freedmen they surpassed all other denominations. But, contrary to their usual habit, they have not maintained what they so generously began. On the other hand our Methodist friends—who are wise in their generation—though giving comparatively little to the South just after the war, are now seeing the great importance of that field, and appropriate nearly as much for the South as for the West. Their Annual Report for 1874 shows that the amount for the West is, in round numbers, $157,000,00, and for the South $150,000.00—a difference of only $7.000.00.

Again we ask: Why should Congregationalists make so great a difference between the West and the South? Why especially should they do less than they once did for the Freedmen? Are they not still needy? Have they not as large a claim upon us as others have—nay, have they not a larger, because of their poverty and the wrongs they have suffered? Is not the nation to be benefitted by their culture and endangered by their ignorance? Is not the evangelization of Africa to be promoted by them, if we prepare them for the work?

The Christian women of the North are deeply moved by the degraded condition

of their sex in India and Persia, and make ready and liberal contributions to send the Gospel thither—*and they neither feel nor do too much* (we wish to emphasize this also), but there are thousands upon thousands of women in America, who as much need help, and who are the mothers of those who will be fellow-citizens with the children of these pious ladies, wielding with them the destinies of this nation. We surely ought to cross seas and continents to find and relieve the helpless, but we ought not to leave in comparative neglect those who are near our own doors. If we should gradually come to care *only* for heathen mothers abroad, we should soon have heathen at home!

THE FREEDMEN AND AFRICAN EVANGELIZATION.

It will gratify the friends of the colored race to know that the enthusiasm for African evangelization which was enkindled afresh at our recent Annual Meeting, is extending among our institutions and churches in the South.

Soon after the Annual Meeting, Secretary Strieby attended the meeting of the Central South Conference, held in Nashville, and presented to the members of the body and to the members of Fisk University, an outline of the Papers read and the Speeches made at Middletown. The seed fell upon good soil, for the ministers present, and the teachers and students of the University cherished a warm interest in Africa. In the University, immediate steps were taken to give some permanent form to the awakened zeal, and in December a society was organized, with the following Preamble and Constitution:

"While the Christian world is laboring to carry the light of civilization and the Bible to the dark places of the earth, we would not be idle; and since we are especially interested in Africa, we select it for our immediate field;

"Therefore, we, the teachers and students of Fisk University and others, unite ourselves in a society, with the following Constitution:

"Art. 1st. The name of this society shall be the Society for the Evangelization of Africa.

"Art. 2d. The members of this Society pledge themselves to labor as God in His providence enables and directs them for the evangelization of Africa, and toward this end they promise to pay five cents or more per month.

"Art. 3d. The Society shall hold a meeting as often as once a month for missionary addresses, essays, correspondence, or anything that may stimulate to an interest in African missions. It may hold extra meetings for prayer for missions.

"Art. 4th. The money may be paid directly for the support of a missionary or missionaries through the A. M. A., or other missionary societies."

The remaining articles merely relate to officers, etc. The first public meeting, at which the Society was inaugurated, Jan. 2, 1876, was in connection with the dedicatory services of Fisk University. The very instructive address of Rev. G. D. Pike was then delivered before the Society, and seemed to arouse still more the enthusiasm of the students. The second meeting was held Jan. 30, at which there were religious exercises, addresses and a *collection*. It is the intention of the Society to get out circulars asking all colored schools throughout the South, and especially those under the care of the American Missionary Association, to form similar societies, to exchange reports, and at length to hold a general conference of the societies.

From Mobile, Rev. E. P. Lord writes regarding the missionary meetings, as follows:

"We hold monthly missionary meetings which are attended with great interest. At the December meeting a report of the work already done in Africa, and of its present needs and relation to the educated colored people of America was given,

and awakened great interest among the older students; previous to this, one of the young women had expressed a desire to become a missionary to Africa, and since then has said it was her intention to fit herself for that work.

"The interest is a growing one, and we feel confident that more of our students will see the need of work there, and will be glad to say, 'Send me.'"

From Tougaloo and Selma we also hear that the subject is awakening interest.

We clip from the *Advance* the following, showing that the students in our Le Moyne Institute are awakened to the subject.

"AFRICAN MISSIONS AT LE MOYNE NORMAL SCHOOL."

"On to Africa by way of the Southern States!" is becoming at least quite a familiar *thought*, if not a saying, to many interested in foreign missions. The lively interest felt by the students in our schools seems to encourage this hope. Soon after the day of the Week of Prayer, devoted to missions, our students and teachers formed what was called the Le Moyne Missionary Society. In two or three days over $70 was raised to be sent for the support of a native missionary worker at some point in Africa. We hope to make the amount $100. So far all has been given by students and teachers. Several of our most promising pupils express an earnest desire and a longing to be prepared and able some day to go to their Fatherland, and carry the light of the gospel.

"It is like an inspiration to us to see our students so earnestly interested for their own people yet in the darkness of heathenism, and more especially since, not from their plenty, but from their very poverty do they give, for the time being, "all their living." May the Master bless the gift both to those who have given, and to those for whom it may be used. Very likely the amount raised may be applied by Barnabas Root at Mendi."

NORMAL AND COLLEGIATE SCHOOLS IN TEXAS.

Texas is rapidly filling up with people. The drift of the colored population in the Southwest tends strongly in that direction. The educational advantages offered in that State to colored people are meagre indeed. As the case now stands there are no public schools in Texas for white or colored, and the new constitution, which is certain to be adopted will secure to the colored people only $1.25 per scholar for school purposes for a year, giving them practically next to no educational advantages. The friends of the colored people in Texas are becoming alarmed at their rapid influx into the State, and the danger to it and them, if they are left thus destitute. These friends are ready to welcome any plans for colored schools, and especially schools that shall train them as teachers and preachers.

The thoughts of some benevolent persons at the North are turned in the same direction. Rev. Geo. J. Tillottson, of Conn., has long meditated upon the idea of attempting to meet this want. He and Rev. G. D. Pike recently made an exploration in Texas, fixing upon Austin as the most favorable location for such a school. If the means can be secured, a Normal and Collegiate Institute will be started in that city, under the direction of the A. M. A.

The following, clipped from the *Daily Democratic Statesman*, of Austin, will indicate the feeling with which the movement is regarded there:

"We are glad to know that Rev. George J. Tillotson and Rev. G. D. Pike, representing the American Missionary Association, and whom we mentioned yesterday as being in the city, and making a tour through the State to select a location for a Normal school, are pleased with the appearance of Austin, and the prospects of our city. They rode over the city extensively, and were pointed to many beautiful sites, suitable for an institution of learning. The people of Austin would be pleased to have the school located here."

Another item from the same paper confirms the truth of our statement above, as to the rapid flow of population into Texas:

"COMING TO TEXAS.—Hardly a paper can nowadays be picked up but what accounts are seen in it of the flood of people that is pouring into this State, and the immigration is confined to no particular section, but comes from nearly every State in the Union The Houston local of the Galveston *News* says that information is at hand in that city that the following colonies will soon start to Texas:

"A colony of one hundred families, hailing from Kansas City, who have purchased 35,000 acres of land, all in a body, in San Jacinto county. They are expected to arrive in February.

"One of forty familes from Virginia, in the Danville District, who are going to Medina county.

"About twenty families from Armstrong county, Pennsylvania, with means and energy, are to settle in Bell and Williamson counties. These people are not regular immigrants, but are possessed of small capital, and will, it is claimed, be valued accessions to the State they propose to make their future home."

THE DEATH OF A VALUED CO-WORKER.

Mr. James O. Bennett, a member of the Executive Committee of the American Missionary Association, died, suddenly, at his residence in this city, Jan. 26th.

In his death the Association loses the valued counsel and services of one of the earliest members of its Executive Committee, and the auditor, for many years, of its Treasurer's accounts. Mr. Bennett was elected a member of the Committee at the second annual meeting of the Association in 1848, and has been regularly re-elected every year since. For the greater part of the time he has been constant in his attendance on its meetings, whenever the condition of his health would allow. Mr. Bennett has ever exhibited the most unswerving fidelity to principle, and untiring adherence to the cause of humanity. The cry of the needy, the oppressed, the down-trodden or the fallen, found a quick response from his heart, and a desire to do all in his power for their recovery or relief. He was indefatigable in his labors for the lowly.

But he is no longer with us. God has taken him to himself, and we bow to the Divine will. The Executive Committee desiring to testify their appreciation of the purity of his character, the wisdom of his counsels, and the great value of his labors, and wishing also to express their sympathy with the bereaved relatives, adopted a minute for its records, and ordered a copy sent to the widow and family friends.

BIBLES FOR THE FREEDMEN.

We acknowledge in this number of our paper a grant of Bibles, valued at $378.75, from the American Bible Society. One-fifth of this grant is for distribution in the State of Georgia, as provided for by the bounty of the late Henrietta Parker, who having been at one time a slave in Georgia, made provision in her will for the organization of Sunday-schools and the circulation of the Scriptures among the Freedmen of her native State.

CONGREGATIONAL CHURCH IN JACKSONVILLE, FLA.

We invite attention to the interesting details, in another column, respecting the recent formation of a church in Jacksonville, Florida. The unity, efficiency and broad gospel basis of the church give promise of great usefulness in that important locality.

FREEDMEN.

TENNESSEE.

From Mrs. A. K. Spence.

Revival in Fisk University.

For weeks before we left the old place, as soon as it was certainly known that we were to dedicate Jubilee Hall the first of January, there was a great coming unto God. If ever that prayer was sincerely made since the days of Moses, I believe it was made with us: "If thy presence go not up with me, carry us not up hence." We felt that we needed not only to dedicate that house, but we needed such a dedication of ourselves as should swallow up the hindrances of years; that we must be in such an attitude that God could bless us, and work through us.

There was a good deal of religious interest in the old place, but the excitement and bustle incident to the removal naturally tended to dissipate it, so that there was no fruit. As soon as the labor and fatigue of dedication was over, and we got the school fairly to running, and we could begin to think, there came back upon us the old sense of helplessness, and our own want of strength. There was a great drawing near to God, and of humbling of self. I can truly say that there were many prayers and tears in secret places, also much confession of sin to God.

Outwardly the revival may be said to have begun on the Sabbath, Jan. 16. Previous to this there had been some very searching sermons. On that day Mr. Bennett was away, and Mr. Spence preached from these words, "The Lord seeth not as man seeth." It was a solemn day.

At the Sunday night prayer-meeting there was a great spirit of confession and of humiliation; and near the close, Mr. Spence asked all those who felt that they had backsliden from God and would like to be prayed for, and wanted to say so, to rise up with him. God gave a good many of us strength to do it, and we got a great blessing. On the Wednesday night following, we had a deeply interesting meeting. It seemed as if God had come down among us. At that meeting it was suggested that Friday, the 21st, be set apart as a day of special prayer and humiliation, to all who would like to avail themselves of the opportunity. It was entirely voluntary. I think it was quite generally observed. The next day, Saturday, there was one conversion. On Sunday there was a great spirit of solemnity, and on that day three other persons were converted. Others followed, until last week, the number was ten.

Last Sabbath, Jan. 23d, was a wonderful day; seven anxious souls found peace. On Monday the feeling was such that the morning exercises became an inquiry meeting. In that meeting a young man who had been under conviction, rose and said: "I have been seeking Him a long time. Now I see the way; now I know that I am a Christian." During the day six more came into the light. Recitations stopped of themselves. Students were so broken they could neither study nor recite. A room was designated where Christians might come to meet those who wished for religious conversation or prayer. Yesterday there were four conversions; to-day there have been four. There never was a day in the history of this Institution like to-day. Some who have resisted for years have come into that meeting, and yet many are bracing themselves against it with all their might. Dear friends, make us a subject of special prayer. There have been now over thirty conversions, but O, this is only the be-

ginning. There are stout hearted ones not yet brought in.

Wednesday night half-past nine. We have just come up from our weekly prayer-meeting. Our meeting of one hour lengthened itself into two. I never was in such a meeting before, never, *never*. I shall remember it as long as I bless God in eternity. Older Christians sat still. We let the converts talk. They pressed upon each other. I never heard such testimony before, so clear, so simple, so decided. There was no mere sentiment, no talking at random. They all testified to the power of faith. The burden of it was, "when I believed." One young man said, "I am alive. I was dead; my soul was asleep; now my soul is alive; I feel the love of God." Many said, "I thank God I came to Fisk University." "I thank God He led me to Fisk University." Words fail me and grow faint when I try to tell you. I just feel like standing still to see the salvation of God.

More than a dozen made application to the church. Nearly all expressed a determination to give themselves to Christian work. I feel that God has some rare jewels among these. We asked God to give us such a blessing that we could not hold it, and I vainly believe He is taking us at our word.

Other Particulars.

Miss Henrietta Matson, under the same date as the above, but at a later hour in the evening, adds some further particulars of this wonderful work of grace.

The work goes on. We want our friends to join with us in praise and honor and thanksgiving unto Him who hath power on earth to forgive sins—thirty-two of our students have now professed Christ, within ten days, and there is hardly a heart untouched in the whole school. Many are still inquiring; five came to Jesus to-day. I have never known so deep a work here, so strong, so manifestly of God alone. We, the teachers, are breaking down under the forces which overshadow us. I must not write more now. You will know that though this work for Jesus is sweet, yet we have to economize strength just now. I should have got the letter off to-day, but when I sat down to write it last night, I was sent for to come and pray with one of our dear girls; to-day she rejoices in Jesus. There are but four in the boarding department who are not Christ's. Bless the Lord O! my soul. This has been a day of solemnity, a day of God's presence.

NORTH CAROLINA.

From Miss C. E. Waugh, Woodbridge.

Revival—Conversion of heads of Families.

At Woodbridge the A. M. A. has a school and a church. Miss Waugh is the teacher of the former, and the latter is without a pastor. The revival interest detailed below is due, instrumentally, to the teacher. She has no help except as she can secure the services occasionally of a minister on the Sabbath. We trust her toil and faith will reap yet larger harvests.

The good work of the Lord goes on slowly and surely. Monday night our hearts were made very glad by the conversion of the most prominent man in the community, the secretary of our Band of Hope. Last night he spoke earnestly to his unconverted neighbors. Yesterday morning he erected the family altar in his home, making the third family within sight of the chapel where the father leads in prayer, who, three weeks ago was unconverted. I have had meetings almost every night since New Year's, and shall continue them as long as one soul will come to Jesus. God's Spirit is moving upon the entire community, especially upon the older portion and heads of families. I have yet to find one sinner who is not convicted of sin, but many are resisting the Spirit and trying to run away from God, but by faith the walls of Jericho fell, and

we are looking only to him for the walls of sin to fall in many hearts. The Christians here have come up nobly to the help of the Lord, and God is blessing them with the fulness of his love.

I do feel so much the responsibility that rests upon me, and I don't know what I should do if I could not "go and tell Jesus," and ask Him for wisdom, and it has been only in His strength that I have been enabled to go thus far.

A few days later, Miss W. writes giving additional and encouraging particulars.

Though I wrote you on Wednesday, I thought I would just add a few words. The good work goes on quietly and slowly—three have found peace in believing since I last wrote, and several for whom we have been praying and laboring have come to themselves like the prodigal, and have said, "I will arise and go to my Father." Our hearts are made to rejoice almost every night, by some token of answered prayer. Since Wednesday, five men, all heads of families have come forward for prayers; the wives of two of them were converted on Wednesday night. Five or six of my older scholars are also seeking Jesus. Saturday I received a letter from a young man who went from school the first of the year to teach, saying, that he had given his heart to Jesus, and meant to live henceforth for Him who died for him. Another answer to prayer. I can only say "Praise the Lord." He has done great things for us, whereof we are glad. The house was crowded full on Wednesday night, more than could be seated. They come for miles all around us, and as they go back they kindle the fire, and they tell me that revivals have commenced all around us. God is indeed on the giving hand. O pray that He may pour out His Spirit more and more, until those who are "almost persuaded, may come also."

From Miss E. A. Warner, Wilmington.

Hopeful Prospects—Inquirers after truth.

To me the work in Wilmington never looked so hopeful and cheering as now. Having spent four summers here, I think I can judge somewhat about it, for I seem to get nearer the people, or they to me, when here alone during the long summer vacation.

All summer we have had a flourishing Sabbath-school and Bible class. And there has never been such a desire manifested for the truth as found in the Bible as to-day. A few are ready to cast their lot in with us, and a good number are dissatisfied with the condition of their churches, and come to us "To be fed." Whether they will have moral courage to come out and take a decided stand for truth, and righteousness, and endure *persecution*, remains to be seen.

THE UNION CONGREGATIONAL CHURCH OF JACKSONVILLE, FLA.

BY REV. C. L. WOODWORTH.

The formation of this church is a matter of sufficient interest, it seems to us, to justify some account of it in the pages of the "American Missionary." It is the first church of the Congregational order planted in Florida, and on account of its location, cannot fail to be representative of its denomination.

It is proper to say, at the outset, that the persons united in this enterprise, are residents of Jacksonville, formerly from the North, and largely from New England. And it may be said of all of them without exception, that they had tried, for years, to labor with the other churches of the city, while, all the time, sincerely preferring their own polity. But a series of events, over which they had no control, seemed at last to lay upon them the necessity to plan for a church of their own.

Accordingly they began to meet in

each others' houses for prayer and consultation with reference to such an undertaking. The meetings were held for months, growing in interest and in numbers, until, finally, these brethren resolved to go forward in the strength of God and plant the church of their early love.

And it would seem as if the repressed energies of years were put into the work. For they not only had a mind to build, but they set their hands to it with such energy that in just eight weeks, from the time the first spadeful of earth was taken out for the foundations, the house was dedicated to the worship of God. Every step of the way seemed indicated by the finger of Providence. Indeed, the whole history of the enterprise is marked by tokens of divine direction and favor.

It was the privilege of the writer to be present and supervise the preliminary work of organizing the church. He preached the first sermons in the new church on the first Sabbath in January, to full and eager audiences. The ensuing week was occupied in preparing confession and covenant, in receiving the names and letters of those desiring to enter into the movement. Thirty-eight names of such were registered, of whom twenty-one had letters; and the Sabbath following, January 9th, they were organized into the "Union Congregational Church of Jacksonville." At the same time the new house of worship, 40x60, was dedicated, and the whole cause committed to the care and favor of Almighty God.

The writer may be permitted to say that the brethren, who are interested in this enterprise, are neither numerous nor wealthy, and have assumed burdens which will tax all their strength to carry. They have pushed to the extreme front, a hundred and fifty or two hundred miles beyond any sister church of their own name. But they longed for the church of their childhood, and are willing to make almost any sacrifices to enjoy its simple and intelligent ministrations. They ought to have the sympathy, and, if the case require, aid of the churches at home to plant the Pilgrim faith in that land of suns and flowers.

And the writer may say another thing that was forced upon his attention, viz: that our Congregational churches owe something to the thousands of their own members who have strayed into the South, but because they have not found congenial church homes, have, in many cases neglected the churches altogether. It hardly admits of a doubt, that if these persons had found on the ground the church of their own preference, they would have been saved from lapses, and have been a power for good in that needy land.

While it is hoped and believed that this new church will be a centre for the spread of the Pilgrim faith throughout Florida and the regions around, we would have it distinctly understood that the Congregational church has no mission in the South to pull down other churches, or to proselyte from them. But it is under bonds to add the measure of its Christian force to that of the other churches to save the perishing multitudes there and everywhere. And unless we would compel our members, who emigrate from New England and the North, to forsake their own church, we must plant that church throughout the South.

But if not for their own members, they should do it for the sake of the colored people, who need the freedom, the purity and the intelligence of its ministrations. The time has come when the Congregational polity has the opportunity to enlarge the bounds of its operations. It is a simple question whether it shall be hemmed in to a few States, North of Mason and Dixon's line, or whether it shall spread over the country and reach to the extremities of Africa. The great opportunity for Congregation-

alism has come. It has a call to do its share of the work in the South, the door is open before it and no other denomination can answer its call and do its work.

ALABAMA.

From Miss H. C. Bullard, Marion.

Interesting services in the "Week of Prayer"—An overworked Pastor and teacher.

We had exceedingly interesting and profitable meetings at night, through the week of prayer. The meetings were very fully attended, and all seemed interested. Mr. Raymond, pastor of the Presbyterian Church, conducted one of the meetings, and several other white gentlemen were in and took part in the exercises during the week. I think great good might have been accomplished, if the meetings could have been continued a week or two longer; and Mr. Silsby was grieved that he was obliged to discontinue them, but I am glad he did, for it is too much for one man to teach till four o'clock, conduct prayer meetings during the week, preach on Sunday, and conduct Sunday-school.

There is a great deal of pastoral work that must go unattended to, because Mr. Silsby does not have time for it. The people composing the Congregational Church, are more intelligent and promising than those I have seen in other parts of the South. Their children are well governed, and give almost no trouble at school.

From a Teacher in Alabama.

Theological Students — Their Privations and Labors — Poverty of the People —Modes in which Help can be Rendered—A Strong Appeal.

The letter below was originally sent to friends in the North. It bore fruit, and it is believed that it will be blessed to further good results, if published. Hence we give it. If it should secure more funds than are needed to meet the present wants of the poor students referred to the surplus will be appropriated as a "students' fund" for other places equally needy.

The great need of the work in which I am engaged, prompts me to apply to you. Pardon the intrusion.

The great want of the colored people is educated, trained teachers and preachers. The object of the work done by the American Missionary Association of New York is to prepare intelligent Christian young people to go out among their brethren in this country and in Africa, with light and salvation in their hands.

Connected with our school is a theological class of thirteen members. They are all poor men—several of them with families—who are practicing an amount of fortitude and patience under sacrifices and privations, which is truly wonderful. Like the disciples of old, some of them have left all to follow Christ—in most cases, that all being as little as was that of the disciples.

Some of these men preach to Congregational churches which have been established at different points—children of the Church in this place; others hold Sabbath-schools in dark places which have but this one ray of light. This work is of great value, giving these men experience, and also reacting upon the work here, by inciting the young people to attend this school, who, in their turn become prepared to carry on the work. Thus the work spreads, though slowly.

How some of these men live is a mystery. Two of the most efficient workers receive less than one hundred dollars each per year, which must cover family expenses for themselves and wives, books, paper and other school expenses.

One, who is a faithful worker, was engaged in mission work during the summer; he had two revivals in which many were converted. For this work he has not received one cent. Others, who held meetings, received only the food they ate while holding them. One walked fifty or sixty miles to find a

school, taught three months, but has not received a penny for his labor.

While the laborer is worthy of his hire, it may properly be asked, "Why don't the people for whom they labor pay them?" It is because they are too poor. Occasionally some one gives a chicken, cabbage, pumpkin, etc., which is all he can do.

These men in going out to their work travel from five to fifty-two miles at every trip—those whose trips are twenty miles and upwards, go by rail, costing from $1 to $2.60 per trip, which they pay from their small salary. All others walk.

One Sabbath one of them walked six miles to open a Sunday-school, went from house to house to notify the people, held his Sunday-school, and then walked back.

Not long since another was to walk twelve miles, preach, and then walk back, but a mule was obtained for him. I presume he has been obliged to walk since, for mules are not always so easily secured.

This walking over rough roads is hard work, aside from the fact that shoes wear out, and there is not money to buy more.

It is also necessary that their teacher visit the young churches occasionally, to administer the communion and baptism, and to admit members, as he is the only ordained minister here, and has "the care of all the churches." If he goes by rail he must be gone two nights, but this is too great a tax on his time and strength, for his duties here are both numerous and arduous. Then, if he could do it, the colored people live in such small cabins, usually of one room, and are so poor, that they could hardly find room for him, and white people could with difficulty be found who would have "a nigger preacher" in their houses.

The only thing that can be done is to keep a horse, with which the teacher can visit these churches, and which students who go long distances to preach can take turns in using, thus saving a little of their money and shoe leather.

The A. M. A. cannot furnish money to buy a horse, its funds are so low, but will furnish feed for him.

Money invested in that which will help to carry salvation to perishing men, must be a good investment.

Can you not personally aid us? Is it not in your power to donate $25 to this purpose? If it is not, please make an effort to obtain that sum in the Sunday-school or church with which you are connected.

Let me know, as soon as may be, please, what you can do, for this is a present need.

From Rev. E. P. Lord, Mobile.

Poverty in the Gulf States—Its Effect on Students—One Hundred Colored Ministers visit Emerson Institute.

The people along the Gulf never were so poor before. It has been the hardest summer they ever experienced. Now, business is starting up, and the young men who have been waiting anxiously for work all summer are obliged to go to work instead of coming to school. So many of our older scholars were obliged to go to work that the teachers voted to add to their regular duties the opening of night-school. I rented a room in the city, and three of the teachers go a mile every night and teach twenty-five as earnest young people as I ever saw.

My heart aches when I receive letters from such promising young men who want to come back to school, but have hardly found work enough to keep them through the summer.

Last week the Colored Baptist Convention of the State was in session. I was invited to sit with them. I never

saw business transacted in a more kindly or dignified manner. They adjourned to visit the Institute, and one hundred ministers spent two hours and a half seeing the building, grounds and school. The perfect system and the drill interested them very much. They were very much surprised and became delighted. They came with quite an air of patronage, which I think really changed to gratitude and good will. There were some of the most earnest and sensible addresses made to the school that I have listened to.

The colored ministers are certainly progressing, and are taking a deeper interest in the growth of their people.

LETTER FROM TEXAS.

From Rev. John G. Fee, San Antonio.

Favorable Report—An Interesting Conference of A. M. E. Ministers.

I am again in this State seeking restoration of health to my eldest son, and with this, the former vigor and strength of my own voice.

I have found here a measure of hospitality, an observance of law and order I did not expect. I have access to the pulpits and congregations of white people, I did not expect. Wherever I have gone I have especially looked after the condition of the colored people. This, too, I have found far more favorable than I expected. In this city an excellent stone building, with four good rooms, is prepared for the colored children. To these is given an equal share of the school fund, furnishing instruction during ten months in the year. I am aware such provision is not made in all places in this State. The colored people here are undisturbed in their houses, in their labor, in their worship. I am assured that for months there has been like quietude to the colored people throughout the State.

In this place, during the last three days, I have attended the sittings of Conference of the African M. E. Church—the Conference of West Texas. At the request of the Bishop, I made an address to the Conference, and took part in their deliberations, offering my council, but, of course, not my vote.

Their Bishop, Bro. John M. Brown, a student years since at Oberlin, I found to be a genial, affable, Christian gentleman. On Sabbath afternoon, his charge to certain members of the Conference, who were ordained as Elders, was a most excellent discourse. He charged the brethren to look well to the piety of their own hearts, the culture of their intellects, and the cleanliness and health of their bodies, and to this end to avoid the use of alcoholic drinks, and the filthy, stupifying effects of tobacco. He did not dismiss these points with a mere passing remark, but intensified them by pertinent facts and illustrations.

The Bishop also charged those receiving orders to look well to the truthfulness, honesty and chastity of the members in their respective charges, that these members might be worthy members of the body of Christ. I could but silently bless God that even in the days of slavery, there was a class of men, and women too, who were being prepared to go forth, as soon as the smoke of war should be cleared away, and help reconstruct the South—impart knowledge to the intellect and purity to the heart—an essential work which governments cannot do.

This is pre-eminently the work of the Christian Church, and she will be verily guilty if she does not now vigorously and assiduously prosecute the work. There is no sufficient reason for discouragement or cessation of effort. There is progress—progress in the intellectual condition of the black—in the order of the white man, the social well-being of society. There are crosses, that is true; but there are also crowns—by and by. Oh, for faith in God.

JOHN G. FEE.

CHINESE IN AMERICA.

From Rev. W. C. Pond, San Francisco, Cal.

More Conversions -- Good evidence of Genuineness -- Another Chinese Mission Organized—A new worker; Jo Ho—Street Preaching.

Besides the thirteen conversions reported by Affoo, as given in his letter which I enclose, two are reported from the Los Angeles school, and two in the school in Stockton; a total of seventeen during the month of December. It is an amount of saving result—a harvest—that almost staggers my weak faith. I raise the question, are these conversions real? and hesitate to say, yes. I feel that others will be likely to do the same. And yet, the more I know of our brethren, the more ashamed I grow of such unbelief. I do not hesitate to say that in the light of my observations thus far, I have less reason to be doubtful in these cases than in a like number reported among my own countrymen.

I went to Orville (county-seat of Butler county), week before last. I took with me a Chinese brother named Jo Ho. We visited the schools in Stockton and in Sacramento on our way, and reached Orville late Saturday evening. On Sunday morning I addressed an audience of about one hundred and thirty on our work, and then organized "The Orville Chinese Mission," as an auxiliary to our State Society. In the afternoon we started a Chinese Sunday-school, having the cordial co-operation of pastor and people in the work. Jo Ho will remain there as a helper.

Jo Ho is a member of Bethany church, baptized about a year ago. He is not very familiar with English, but is comparatively well educated in Chinese. He is quiet, reticent and retiring, but earnest and faithful, refusing no cross however heavy. Accordingly, when I proposed to him to speak to his countrymen in the street, he consented, and he did it well, I know, because the results proved it. He drew a crowd, and though there were the questionings and objections and jeers which we expected, he stood his ground and came off conqueror. I think he will make a very good helper.

Letter from Fung Affoo.

Cheering Report—Large School—Conversions.

CENTRAL SCHOOL, SAN FRANCISCO, Jan. 3, 1876.

REV. MR. POND—It cheers our heart to see that the Chinese evening schools are so fully attended by our countrymen. In this school the average number of scholars for last month was the largest we have ever had. The average was about one hundred, but nearly one-half of them were under sixteen years of age. These youngsters are bright ones, and earnestly inclined to learn the English language. I hope their study will be the means of leading them to the Lord Jesus. From the first of last month up to the present date, thirteen more have become Christians, and joined our Chinese Young Men's Christian Association; six of them from Oakland, four from San Leandro, two from their school and one from Miss Henderson's school. All of them have attended the evening schools for some time. I hope there will be many more soon to follow their example and become good Christians.

Yours truly,

FUNG AFFOO.

FOREIGN MISSIONS AT HOME.

Under this heading, Rev. J. K. McLean, of Oakland, Cal., gives a very interesting sketch of the efforts made for the evangelization of the Chinese in California and points out the bearings of that work on the conversion of the millions in China. His views deserve, and we believe will receive, the thoughtful attention of all who read them.

We copy below the closing portion of the article referring to the work of the American Missionary Association in California.

Rev. W. C. Pond, the A. M. A superintendent of Chinese work, reckons some seventy converts among the Chinese connected with Congregational schools, more than half of them having been gained within the past year. During the month of December alone, nineteen conversions were reported. Probably the Chinese work of the other denominations on this coast is equally promising, although I cannot speak from personal knowledge. There are, in and about San Francisco, twenty Chinese schools taught in English. The Bethany Congregational Church of San Francisco has over twenty Chinese members. And in a thousand families there may be courses of influence and instruction going forward similar to that spoken of by the Chinese street preacher of Christmas night—patient, prayerful, believing women, instilling into the minds of their domestic servants the light and hope of the precious gospel of Jesus Christ.

It seems, indeed, to be a crisis-period in the histroy of Chinese evangelization upon our American soil. Not only are the dusky Mongols flying to our instruction "as a cloud, and as doves to their windows," but our churches upon the Pacific Coast are awaking to a new interest in these heathen brought to their doors, and to a new sense of opportunity concerning Christ's kingdom through them.

When we think of the five hundred millions of souls represented by these men, and of the possible influence to go out into that great mass through this incipient leavening, perhaps there was no extravagance in the remark of one speaker last night (Jan. 7), to the effect that possibly the most important thing transpiring in America, in this Centennial year, is this great evangelizing going forward, and without observation, upon the Western slope of our Continent.

Will not our fellow Christians at the East be encouraged to pray for their brethren here, and for "these from the land of Sinim," that the "isle" shall now "listen," and "the people from far," to the voice of the Holy One of Israel?

The Gospel Reactionary.

There was a very remarkable incident on Christmas night, which ought not to escape local record. It was humble in conception, but grand and impressive in its association of ideas; and we shall not presently forget the strange sensations produced. A number of religious and other well-disposed persons had collected under the awning on the corner of Ninth street and Broadway, where they raised a revival hymn, which was succeeded by prayer and brief exhortations by various persons. It was dark and rainy, and the faces of the worshipers were hardly recognizable, there being no street lamp on that corner, and the stores being closed. The voices of the extempore preachers resounded far up and down the street, and the rich melody of the "Missionary hymn" rolled through the oaken groves.

Presently a strange voice was heard, harsh, discordant, with a distinctive foreign accent, yet pronouncing the English words with tolerable fluency and correctness. A little boy ran and lit the stump of a candle and stuck it up on an awning post for the man to preach by, and when the feeble rays were shed abroad, lo! it was a *Chinaman!*—a common laborer in his blue blouse, and with his long queue twisted round his shaven head, in short, precisely such a Chinaman as good little Christian boys throw stones at. He stood upon a store-box and spoke forth the words of truth and soberness with won-

derful vehemence and power, gesticulating vigorously and rapidly, after the manner of his people when they are in great earnest, and with his swarthy face all a glow with the inspiration of his emancipated soul. He quoted passage after passage from the Scriptures accurately and with appositeness to the subject of his discourse, referred to the great occasion which was that day being celebrated by his American countrymen, told how his own heart was lighted up and overflowing with joy and love of Christ, of whom he had heard only a few years ago, and earnestly pleaded with the unconverted to come and drink of the waters of salvation. He related that he had been a house-servant up on Puget Sound in Washington Territory; that the lady had taught him to read and had told him the story of redemption, and that he and his mistress had long and earnestly debated the relative wisdom and goodness of Confucius and Jesus Christ. At length the good evangelist prevailed over heathen darkness, and a blessed light was kindled and shed abroad around the poor Chinaman, who would after a while return to his heathen countrymen, laden, not with gold, but the more precious burden of salvation.

At the conclusion of this brief but most elequent sermon, another Chinaman stood upon the box, held his hand over his face —like Moses before the burning bush— and made an earnest and impressive prayer; so concluding such a street scene as we had never before beheld. So, indeed, the echoes of the gospel trumpet have at length returned to us "from India's coral strand."—*Oakland Transcript.*

INDIANS.

From Rev. F. Spees—Red Lake, Minn.

Conversions—A Peculiar Case—Indian Conjurers—The Great Spirit.

I am glad to tell you that the work of the Lord is begun among us. Several among the Indians and half-breeds have of late come to Jesus and others are inquiring after the true way. One of those is a young man with a bright family of little children and a wife who is disposed to join her husband in serving the Lord. Another young man who is three-fourths white declared his determination to serve the Lord, in our last Wednesday prayer meeting. Another case is quite remarkable. I will relate an interview with the man. A few weeks since a tall well built Indian of grave appearance came into our house and said he had come to visit me and wished to tell me his feelings. He drew from his bosom a little neatly made rush portfolio containing two little Sunday-school books printed in English. An Episcopal missionary in B. A. had give him the books, and his wife had made him the portfolio to carry them in; and when he came across any one who could interpret their contents to him he would in this way learn about Jesus and the way of life.

He said that before this he had made up his mind to leave the Indian country, and go and live among the praying white people long enough to learn about the true religion, and then come back and teach his fellow Indians. During this time two of his children were taken sick. They were conjured over by his fellow Indians but both died. Soon the third one was taken very ill. He saw it sinking away and in anguish of spirit he said to his wife, "I will not have a bit of conjuring over this child. If the Great Spirit is pleased to cure the child all right." He had not been taught how to pray, but thought that a present to

the spirit was necessary and prizing his tobacco more highly than anything else, he took a quantity of it and laid it down by the child.

Then he cried out to the Great Spirit, "if there was one," in anguish of soul to save his dying child. He said that "the child was to all appearances at the point of death; but from that hour it began to mend and got well. Now," said he, "I want to learn about the way. All I ask is to be taught. I ask no presents; if you have any work I will be glad to do that, to earn a support for my family." Said he, "when I think of the dark and wretched condition of my fellow Indians I am at times moved to tears for them." I believe that God is drawing these red men to himself, and the blessed work of breaking to them the bread of life is upon us. The above mentioned Indian resides across the lake where is a band of 400 Indians who are without the Gospel. I feel that a station must be established among them.

This location is one of the best in all of this country for pushing forward their education and civilization, as well as for evangelizing them. The fields are already white for the harvest. *Pray for us.*

FACTS ABOUT THE INDIANS.

The statistics given below are not new. We reproduce them as being worthy of attention while the fate of the Indians, so far as the Government is concerned, is unsettled.

(*From a published letter of Dr. C. P. Allen.*)

THE CHEAPEST METHOD OF DISPOSING OF THE INDIANS.

The government is paying now about $5,000,000 per annum in the aggregate, to and for the Indians. Indians are very expensive, and we must take care of and civilize, or else fight them. Now, peaceful care of him costs say $5,000,000 per annum. The Indian war in Florida cost 1,500 lives and $50,000,000; or the life of one white man and $33,000 for each warrior engaged; the Sioux war of 1852–54, cost several hundred lives and $40,000,000; the Oregon Indian war of 1854-5 cost $10,000,000; in the Cheyenne war of 1864-5, some fifteen or twenty Indians were killed at a cost of $1,500,000 per man; aggregating in this war $35,000,000, besides the loss of life and property of the frontier settlements. Indian war of 1866 with Sioux cost over $10,000,000; war of 1867 with Cheyennes, cost $40,000,000; cost of caring for Indians of New Mexico, by the army, according to Gen. Sherman, was from 1846 to 1866, $100,000,000. For the past forty years the military operations against Indians have averaged $12,500,000 per annum. Many of the above wars it is conceded were unnecessary. The 60,000 civilized Cherokees, Creeks, etc., in the Indian territory, do not cost a cent, while to restrain 10,000 wild Apaches the government pays the army cash yearly of $2,000,000. Which is the cheapest, to civilize the Indians or fight them?

DO THE INDIANS MAKE ANY PROGRESS?

Those most familiar with the Indian work, agree that the Indians of our country are on the whole in a much more thrifty condition then ever before since the advent of the white man. I give a few statistics which will clearly answer the above question:

	1864.	1873.
No. of schools among Indians	89	2,643
" scholars " "	261	9,026
" acres farmed by "	18,989	297,075
" houses	2,397	17,678
" bushels wheat raised	44,062	288,306
" " potatoes "	130,000	406,000
" cattle ow'd by Indians	7,449	449,570
" swine " "	10,709	828,056
" sheep " "	560	214,000
Value of animals.....	$4,865,000	$8,914,000

For the figures in the above, I am indebted to the speech in Congress, delivered in April, 1874, by Hon. Wm. Loughridge, of Iowa.

COMMUNICATION.

GOD'S STEWARDS—USE OF PROPERTY.

A friend whose ringing words have sometimes found utterance in our columns, sends us the following. We give it to our readers with the sad feeling that it is only too true of some of the professed followers of Christ. The generous offer of our friend at the close of his article shows that his words and works agree, for he is not rich in this world's goods.

I have read the late numbers of the "MISSIONARY" with emotions which I can neither suppress nor express. Must your work for those poor freedmen be crippled, when not half is undertaken which duty, honor and our own welfare demand? Will the people of the North thus play traitor to those whose unpaid toil upheld half the nation for ages, and whose valor perhaps saved the whole of it, inspired by a faith in us which nothing could shake? Their ruin is our own; the obstacles to their elevation are increasing every hour; laborers are waiting, longing to hear it said, go; our national wealth is greater and increasing faster than that of any other nation that ever existed, yet the clamor of mammon drowns their cries.

The pretense that hard times excuses this is, with many, a cheat. The cause is *avarice* and *pride*. Never was so much spent for living and show, never so much upon our lusts as in later years. Why, sacrifices to pride upon church buildings alone would soon elevate those millions. What is vilely consumed in tobacco within the churches of Christ, would do the whole work and give people to Him. No, some of his professed disciples will not even give their tobacco quids and pipes to save a world, yet talk, sing, pray about "consecration" and "self-denial!" They pretend to devote all to Him, then make their "salary grab" upon His treasury for ornamentation and show, and leave those suffering people to perish. This is solemn, most painful, alarming *truth;* and it is time to boldly declare it, God knows. And if his religion is truly revived in the land, one of its fruits will be repentance for all this and honesty with His treasury. When shall it ever be?

Let me ask you to put me in communication with some Christian young man of promise among the ex-slaves, who is seeking an education and needs assistance. Some of your laborers can soon find such a one and give reliable evidence in the case. I will try and raise the amount needed in some way. The chief labor of life has been given to that people, but that is not enough.

Yours earnestly, W.

The article below touches upon a subject that is neither new nor clear to managers of missionary charities. There are two sides to it. We let our correspondent express his views, and will give others the same opportunity—urging brevity.

THE AGED AND SUPERANNUATED MISSIONARY.

It is a grave question for the managers of missionary charities, as to what provisions should be made, if any, for such agents and missionaries, as by reason of age and infirmities are disabled from labor, in the field of active duty. The life of a missionary is not expected to realize financial gains, sufficient to lay by, in store, provisions for seasons of sickness and the necessities of old age. Still, the pressure on the finances of missionary societies is such, from the growth and emergencies of the work, that the needs of those who are wholly or partially retained from active duties, seems to fail of recognition. The scheme of the Boston merchant, who predicated an enthusiastic hope of the world's conversion, on a computation of the financial cost of the work, and the amount each church member would have to contribute to accomplish it, was in the view of such practical

economy. True, missionary committees are the almoners of other people's bounty: but, does this fact charge them to ignore *brotherly kindness*, in the dispensation of a truly Christian charity?

The young man who in the enthusiasm of his youthful zeal, leaves his college halls and goes away to the ends of the earth, to labor in the missionary field, for the scanty pittance of his daily bread, feeling that his reward is in heaven, exercises a faith that should not be left to fail by the Christian world, whom he serves, when age and infirmities disable him from active duty. The Christian world, seeking the fruits of missionary work, cannot afford to point the young man, whose consecration to this labor is sought, to the grey haired saint, in beggary and rags, whose necessities are forgotten when he can no longer toil! Such painful examples are not within the spirit of a truly gospel work.

You would not tempt your young missionary to resort to speculation and trade, to accumulate gains for his future necessities. On the contrary he should be shown by a well ordered system, that the workers in the missionary field, at home and abroad, are to be provided for, when their active work shall be done.

Such a provision should be a part of a great system, and the policy should be adopted, of reserving a certain percentage of missionary contributions, to fulfil the divine commandment of honoring our fathers; to be available, to meet the necessities of such as have given their life work to the cause, and now can no longer labor. A distinct charity, or charity foundation, to this end, if properly presented to the liberality of Christians, would find endowment in part, from sources without the ordinary missionary and church organizations. Even worldly men are actuated by humanity; and where they believe the retired missionary has preserved his own honest faith in his life work, they would not leave him to die in want.

The fact is, the great and glorious missionary work of this age must bear with it the true and genuine charities of the gospel. It must say to the missionary, that your faith "that the Lord will provide for you and yours in your life work" shall not fail. In sickness and in old age you shall not be forgotten. You shall lean on the arm of your Saviour and His children, to the day of your death, in the fullness of years, and we will consecrate your grave with flowers, and rehearse the precious memories of your faith and devotion, to the inspiration of the servants of Christ yet unborn.

JOHN M. STEARNS.

MISCELLANEOUS.

JUBILEE SINGERS.

A correspondent of the *Advance* gives the following interesting items respecting the Jubilee Singers.

The musical capability of the company has been carried, by experience and culture, to a higher pitch of excellence. They have added to their repertoire some capital new things, notably a part-song, sung in chorus, composed by their conductor, Mr. T. F. Seward, which brings the house down—"The Bells." Then there is a new song, suggested by the recent infamous circular of our admiralty, which enjoined captains of British men-of-war to surrender fugitive slaves. The circular had been withdrawn. The Rev. Llewelyn Bevan, LL. B., of London, wrote this song—"The standard of the free." Mr. Seward set it to music, and Mr. Loudin sings it as a bass solo, with the chorus of "Rule Britannia" as *its* chorus, sung by the company. Even in Dublin the enthusiasm over it was tremendous. A solitary Fenian hissed the "Rule Britannia," but his sibilant was instantly drowned by the

vociferous cheering of the thousands in the rotunda.

Curiously enough, while "The Standard of the Free" was being sung here, out came another circular, no different in principle from the first, about which, ere the reader gets sight of this, there will be thunder. Our papers are slow at present to speak; they can't imagine but that there must be some exigency, in the Persian Gulf, it is said, demanding something of the sort; and I suspect, moreover, they are all getting up their Constitutional Law afresh on the matter. But I hear the first rumble of the earthquake, and the Tory government will most certainly have to answer for violating the principle that every inch of British soil and British plank is Freedom's own.

The Jubilee Singers have been to Hawarden, Mr. Gladstone's country seat, near Chester, to tea, by invitation, of course. They sang "John Brown," which Mr. Gladstone said had inspiration in it, and of which one of the ladies remarked, that she had been praying to hear it again, as the Jubilees sing it, for the last two years. Occasionally the singers are going to smaller places than on their former visit, where may often be found buildings out of all proportion to the size of the town.

Alnwick is such a place, with an immense corn exchange. It was soon transformed into a music hall, and some 1,200 or 1,500 persons—many brought in by train from the country side—crowded into it. Alnwick Castle, the palatial residence of the Duke of Northumberland, is not a hundred yards from the extremity of the town. It is the noblest castellated structure, save Windsor, in all England, and has been restored, at immense cost, by a recent Duke—Algernon, the magnificent and munificent. Into this ducal abode the singers were invited. There had been Christmas company at the castle, and they lingered over the night of the concert. That very day there had been a hunt, so all things were favorable. And before the concert they spent some time at the castle with the distinguished company, and went over the place.

OUR SUNDAY-SCHOOL LETTER.

To be read to the School and in the Missionary Concert.

[ORIGINAL.]

By a Colored Theological Student.

We have often given our readers accounts of the work that is done by the students of our Theological Departments in the South. The writer of our Sunday-school letter this month is one of those students, who, while laboring to obtain an education himself, is anxious to carry the word to those more destitute. It will be seen that his account of himself and his work as a theological student corresponds with the statements made in another part of this number of the "Missionary."

Dear Sabbath-school,

I wish to tell you something about the condition of our Sunday-schools and the children that attend them here among the Negroes in the South; *especially* I wish to speak of a Sabbath-school which I am trying to teach at C. about fifty miles from the institution. I was sent a few weeks ago by the Prof. of the Theological Department to do missionary work at C., and the first opportunity I had to speak to the people was in the Sunday-school. I spent some

time in singing and talking with them, which seemed to make a deep impression, and they desired me to come back again, and assist in their Sunday-school, and to talk to them about the Saviour. They made an appointment for me to preach every two weeks. Now I have been there three times, and have witnessed the condition of the school, the children and the people at large.

The house in which the Sunday-school is held is a small log hut, *very* poorly fixed up for carrying on a Sunday-school. In this old log hut, I found some 60 or 70 children and older people assembled for the purpose of hearing the word of God, and the saddest sight of all to me was the lack of Christian education and Christian teachers. When you go to your Sunday-school I suppose you have all the necessary things to make you comfortable and happy. You have good and willing fathers and mothers to give you nice books and clothing and shoes, and many other things you need. But *these* poor children who attend the Sabbath-school that I speak of, do not have these comforts. They get most all their enjoyment simply by going to the Sunday-school, and singing the sweet Sunday-school songs, and hearing the blessed name of Jesus when they have such an opportunity. Many of them come to Sunday-school very poorly clad, and some barefooted and bare-headed, and without nice Sabbath-school books, or rather without any. They are *very* glad to get an old Sabbath-school pape, which you used in 1870. I found, toor that the teachers there were very poorly fitted for the work. Some of them could hardly teach anything. Now I think that if *you* had to go to Sunday-school as these children go, you would stay at home on many a pleasant Sabbath day. Now, dear children, these benighted Negro Sunday-school children need a teacher; and the people need the Gospel preached to them. I should be very happy indeed if I could go and aid them in that way, but I find that it is impossible for me to go another time, as I cannot afford to pay the expense of travel, for, as I told you before, the place is nearly fifty miles from the college, and it takes $4.25 to pay the fare there and back. I am studying for the ministry here, and therefore I can only be with them on the Sabbath and come right back again. I am striving hard to get an education and prepare myself to preach the Gospel, and I have a wife to take care of, and many difficulties to undergo; therefore I need help on my part as well as my brethren, and can consequently do nothing, except to offer my labor.

I wanted to say something about buying a house to conduct our Sabbath-school and worship in. There is a very good frame church in C. about 36 by 60 feet, which was formerly occupied by the white people that can be bought for about $40 or $50.

There is also another Sabbath-school near this one that I could assist, should you comply with my requests, which I hope the good Lord will move you to do.

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Norwich. M. C. C..... 50
Oberlin. ESTATE of Alfred Beecher $500. by Hiram Hubbard,—Harris Lewis, Sewing Machine, *for Selma, Ala*..... 500 00
Painesville. First Cong. Ch, ($7. of which from Mrs. Morley, *for Straight U.*) $39.52, Cong. Sab. Sch. $25 *for Straight U.*, Mrs. Reuben Hitchcock $25. by H. E. Reed Mrs. J. F. B. 60c..... 90 12
Rootstown. Cong. Ch..... 14 00
Ruggles. Mrs. R. T..... 30
Sandusky. First Cong. Ch..... 60 00
Salem. A. W. A..... 1 00
Saybrook. Cong. Ch. and Soc..... 5 70
Springfield. M. G..... 50
Sullivan. Mrs. M. McC..... 1 00
Wakeman. Miss Sarah D. Todd..... 10 00
West Williamsfield. Cong. Ch..... 3 66
Williamsfield Center. Cong. Ch..... 2 34
Windham. A. V. Rudd..... 3 00

INDIANA, $10.

Madison. G. W. Southwick..... 5 00
South Bend. R. Burroughs..... 5 00

ILLINOIS, $1,169.75.

Albion. Mrs. Martha Skeavington..... 5 00
Beecher. Rev. J. F. Smith *for the Debt*.... 10 00
Belvidere. Elizabeth Smith..... 2 00
Canton. Cong. Ch ,..... 43 00
Chicago. New Eng. Ch. Sab. Sch. $78.02, Union Park Ch. $2., J. W. Snow, $5., Rev. D. H. $1.,..... 86 02
Creston. Cong. Ch..... 17 00
Elgin. Mrs. E. E. C. Borden..... 1 50
Elmwood. Cong. Sab. Sch., *for Straight U.* 9 85
Galesburg. First Ch. of Christ $103.60,—Sab. Sch., *for a pupil, Tougaloo Inst.*, $26. 129 60
Galva. Cong. Sab. Sch., *for students aid, Straight U*..... 10 00

Geneseo. BEQUEST, Stephen Pomeroy..... 5 00
Kewanee. Mrs. J. A. T..... 60
Lemoille. Cong. Ch..... 16 70
Lockport. Cong Ch..... 14 00
Macomb. Rev. H. G. S..... 1 00
Marshall. Cong. Ch..... 6 00
Mendon. Joel Benton, $10., Ruth Dean $1.25..... 11 25
Millburn. Cong. Sab. Sch..... 18 10
Onargo. Mrs. L. C. Foster..... 135 00
Oak Park. Cong. Ch..... 21 11
Payson. Payson Cong Sab. Sch..... 20 00
Princeton. ESTATE of C. G. Corss by Mrs. P B. Corss, Execx..... 344 65
Providence. Cong Ch..... 20 84
Quincy. L. Kingman..... 5 00
Rock Falls. Rev. R A..... 50
Rockford. Second Cong. Ch..... 225 03
Sandwich. Miss L. S..... 1 00
Sycamore. Mrs. Henry Wood..... 10 00

MICHIGAN, $290.90.

Ada. T. I. H..... 50
Canandalgua. Cong. Ch..... 5 00
Carson City. Cong Ch..... 2 15
Casco. Henry Topping..... 5 00
Cheyboygan. J S Maille $4., S S.Scholars $1., *for Straight U.* "A Friend" $5. *for students aid, Straight U.*..... 10 00
Churches Corner. A. W. Douglass $10., J. F Douglass $3.,..... 13 00
Detroit. ESTATE of Mrs. Harriet Stewart, $75. by O. Miner, Refugee Home Soc. $50. by Rev. C. C. Foote,—First Cong. Ch $50. *for Atlanta U.*, "A Congregationalist," $20., S. Z. 50c..... 195 50
Grass Lake. Z. Boynton..... 5 00
Howell. Mrs. S. E. A. Batcheler and B.F. Batcheler $3. ea..... 6 00
Kalamazoo. Mrs. J. A. Kent..... 5 00
Morenci. Cong. Ch..... 7 00
Saint Johns. David Baldwin $10. bal. to const. WILLIAM H. WATTS, L. M..... 10 00
Three Oaks. Rev. P. B. Parry..... 2 00
Union City. Mrs. E. J. H..... 25
Vassar. Mrs. O. W Selden..... 2 00
Walker. G. A Pollard..... 2 50
White Lake. Robert and Mrs. M.E.Garner 20 00

WISCONSIN, $56.03.

Appleton. First Cong. Ch..... 11 53
De Pere. Cong. Ch..... 6 00
Fort Howard. Cong. Sab. Sch..... 8 00
Menasha. Cong. Ch..... 10 00
Royalton. "The Happy Girls,"..... 10 00
Salem Station. "Little Children"..... 1 50
Sheboygan Falls. Cong Ch..... 4 00
Wauwatosa. John H. Cushing..... 5 00

IOWA, $123.57.

Danville. Mrs. Harriet Huntington, *for the Debt*..... 2 00
Des Moines. Cong. Ch..... 47 40
Fort Dodge. Franklin Rowe..... 5 00
Keokuk. E. M. Wilson..... 5 00
Kellogg. Cong. Ch..... 8 27
Montour. Cong. Ch. $14.,— Sab.Sch.$7.25, *for the Debt*..... 21 25
Mitchell. Mrs. A. H. Newell..... 3 00
Osage. Woman's Miss. Soc..... 11 15
Riceville. Girls Missionary Soc..... 10 00
Waltham. Wm. Mason, *for the Debt*..... 10 00
Waterloo. Mrs.. W. W. T..... 50

MINNESOTA, $63.38.

Austin. Rev. C. E. W..... 25
Elgin. Cong. Ch. $8.50, *ack in Feb. number incorrectly from Elgin, Ill*.....
Faribault. Cong. Ch..... 37 04
Lakeland. Cong Ch..... 3 25
Minneapolis. Plymouth Ch..... 22 84

KANSAS, $14.65.

Diamond Springs. Cong. Ch..... 2 65
Meriden. J. Rutty, *for the Debt*..... 10 00
Seneca. First Cong. Ch..... 2 00

NEBRASKA, $3.

Beaver Crossing. Mrs. E. Taylor..... 1 50
Milford. "A Friend"..... 1 50

CALIFORNIA, $309.50.

Oakland. S. Richards to const REV. JOHN K. MCLEAN, REV. ASA FARWELL and THOMAS BARROWS, L. M's..... 100 00
Sacramento. Cong. Ch., *for Chinese M.*... 40 65
San Francisco. Plymouth Ch. $81.25, *for a room, Fisk U.*— Annual Membership, Cal Chinese Mission $76., Chinese $1., by E. Palache, Treas..... 158 25
Redwood City. Cong. Ch., *for Chinese M.* 6 45
Stockton. Chinese..... 4 15

WASHINGTON TERRITORY.

Skokomish. Cong. Mission Ch. of Christ $16.30, and Sab. Sch. $1.70..... 18 00

MARYLAND, $10.

Baltimore. Susan W. Jones..... 5 00
Federalsburgh. Sarah Beals..... 5 00

TENNESSEE, $226.50.

Chattanooga. First Cong. Ch..... 12 00
Memphis. LeMoyne Inst..... 156 50
Nashville. Prof. G. L. White, *for Fisk U.* $33., Fisk University $25.,..... 58 00

NORTH CAROLINA.

Wilmington. Williston School..... 69 50

SOUTH CAROLINA, $178.50.

Charleston. Avery Institute..... 168 50
Columbia. Rev. F. P. Brewer, *for Raleigh N. C.*..... 10 00

GEORGIA, $331.20.

Atlanta. Atlanta University $137.20, Sale of land, $56.50, First Cong. Ch. $3.50,... 197 20
Savannah. Freedmen $84., Rent $50..... 134 00

ALABAMA, $1,220.60.

Montgomery. Pub. Sch. Fund,..... 735 60
Selma. Pub. Sch. Fund,..... 485 00

FLORIDA.

Bronson. J. D. B..... 50

LOUISIANA.

New Orleans. Straight University..... 230 50

MISSISSIPPI, $120.25.

Columbus. G. T. S..... 25
Tougaloo. Tougaloo University..... 120 00

MISSOURI, $6.

Laclede. Rev. E. D. S..... 1 00
Brookfield. Chas. E. Rand..... 5 00

——— E. S Livingston $5., Three Individuals $1. ea., Others $1.,..... 9 00
——— Sums *for postage*..... 80

INCOME FUND, $2,575.09.

——— Avery Fund.....2,015 09
——— Trinitarian Cong. Ch. Fund, Fitchburgh, Mass. *for Hampton N. & A. Inst.* 560 00

ENGLAND.

London. Freedmen's Missions Aid Soc. ($300. of which *for Scholarship Fund*) by Dr. O. H. White.....2,291 10

$23,572.77

Total from Oct. 1st. to Jan'y. 31st.... $62,060.38

WM. E. WHITING,
Asst. Treas.